

HYMN SERMON.

(Text: First Stanzas of "Safely Through Another Week.")

Seven days' dangers have gone by—
Perils strewn from earth to sky;
Clouds within whose chambers deep
Fire and flood together sleep;
Air in ambush, which, set free,
Might a cyclone scatter;
Earthquakes in the realms below,
Frowning fiercely to and fro;
Sickness that, with stealthy tread,
Brings the grave its hapless dead;
So the words in song we speak—
"Safely through another week."

Who could sail without the waves?
Who could breathe without the air?
Men were only walking graves,
But that God is everywhere.
Stars that travel fast and slow
Through the countries of the sky,
On His errands come and go—
With His countless wings they fly.
Each true spirit shines a star
Fed by one eternal ray;
So the words we sing afar—
"God has brought us on our way."

Lo the diamond—metal sun!
But by toil and pain 'twas won.
Learning comes the world to bless!
It was purchased with distress.
See a flame in glory rise!
It was bought with sacrifice.
Feel a love that passeth thought!
But it never came unsought.
With exertion and desire,
Souls must clamber and acquire—
So we sing, in accents meek,
"Let us all a blessing seek."

Did you view the morning rise?
To the eye a wondrous feast!
Precious stones bestowed the skies—
Heaven's own gate hung in the east.
Can you see the mountain grand?
Do you hear the robin sing?
Worship, O my soul!—you stand
In a palace of the King!
Splendor lurks in every spot!
Of this Sabbath morn's display;
Fellow singers, are we not
"Waiting in his courts today?"

You whose life webs weigh like lead,
Weave today a golden thread;
You who bend "neath labor's rod,
Bow this day to none but God;
You whom study's bonds control,
Read today your child's sweet soul;
You whose heart is doomed to bear
Sorrow, shame and needless care,
Come today and lay them prone
On the white steps of the throne.
Properly is this confessed,
"Day of all the week the best."

Do not lie in slumber's thrall,
You who would with heaven rise;
Do not let "mid rubbish fall
This gold ladder to the skies.
You must join the childlike throng,
Yearning for a father's love;
You must help to make the song
That is waited for above.
Toll, that others you may see,
By the powers of goodness blessed;
Then your Sunday life will be,
"Emblem of eternal rest."
—Will Carleton in Christian Advocate.

America's Oldest Divine.

The oldest living preacher in the United States is the Rev. Dr. John Atkinson, who lives near Benton Harbor, Mich. He was born in Flemington, N. J., in 1797, and was licensed to preach in 1814. In reviewing his life the other day the old gentleman said: "I knew Jesse Lee, the first missionary appointed for the New England states, and heard him preach; I knew Joseph Pitmore, one of the first two missionaries sent by Mr. Wesley from the Leeds, England, conference in 1747 to the province of North America, and I attended his funeral in Philadelphia. I was converted under the ministry of Joseph Totten, and joined the church under John Walker, of Trenton circuit. I want to tell you a story about Joseph Totten. One day he rebuked two young ladies, daughters of a prominent lawyer, who made a point of disturbing the services by entering the church late. He said: 'Here you come prancing in with the devil's toy shop on your heads and hell's bells in your ears.'"—New York Tribune.

A Model Missionary Church.

The Moravians number 98,297, and yet we are told that they have sent out during the century 25,000 missionaries and \$300,000 yearly. They have nine mission ships. Recently they have projected a mission on the Victoria Nyanza, but have been unable to establish it by the lack of funds. Just before the opening of their general synod this year news was brought that a legacy of between \$25,000 and \$30,000 had fallen to the church, and it is probable that the work will speedily be carried forward as the men are ready.—Christian at Work.

The Decrease in Education.

President Boone, of Indiana university, in a history of education, says that of the 6,500 students at present in theological seminaries less than one-fourth are graduates of colleges. The proportion of partially educated men is increasing. Many can remember when the decided majority of theological students consisted of college graduates. Less than twenty years the number had fallen to one-third. The Targum recently expressed its regret that so large a part of the men in the Theological seminary at New Brunswick had not taken a college course. Perhaps necessity compels many to shorten the course of study. If so it is desirable that it be removed as far as possible. A minister has need of a thorough education.—Christian Intelligencer.

A leading Japanese newspaper, The Hochi Shimbun, declares that Christianity is slowly but steadily making progress in Japan, never retrograding for an instant. The future of Buddhism, it says, is indeed in peril.

At Centerville, O., 168 accessions have been made to the Methodist church since conference.

RELIGIOUS GLEANINGS.

The English Wesleyan church reports 428,555 members and 28,142 probationers. Among the Scandinavian countries Norway is most generous in the support of missions.

It is announced that a Buddhist Ecumenical council is to be held in Paris. It is said there are 80,000 followers of Buddha in that city.

Three tents are to be used for religious services in Chicago during this summer. They are to be set up in the West, North and South sides. The evangelists in charge will be C. L. Kirk, Ferdinand Schiverea and Henry Smead.

The Universities mission to Central Africa employs seventy Europeans at four principal centers in Africa and on Lake Nyassa, where a church steamer is maintained. Bishop Smithers is the leader of this mission, which extends over 25,000 square miles.

In New Zealand there is a Young Woman's Christian Temperance union of 200 members, which engages in a great variety of charitable work. It seems but a few years since New Zealand was wholly a heathen, not to say cannibal island. Nations are born in a day.

Last year Ireland contributed \$25,000 to Peter's pence, while Canada, Mexico and the United States combined gave only \$55,000. There would seem to be as great a disproportion of zeal as of wealth and population.

The statistical statement of the Wesleyan Methodist church of Great Britain says that it has 423,615 members, indicating a net increase for the year of 2,623. While 47,350 new members were received during the year, 24,907 ceased to be members. This number does not include the deaths, which amounted to 5,370, nor the emigrations, which are set down at 752. It would be interesting to know why nearly 25,000 persons ceased to be members in one year.

Just to Be Still.

Just to be still and murmur not,
To know he never yet forgot
The child he led; to-morrow's care
To lay on him, my guide, to bear;
To see the sunlight of today,
Nor sigh that it may fade away—
If this my part, my days shall be
Foretastes of immortality.

Just to be still though tempests break;
To know he never would forsake
The heart he made to be his own;
To know he is not king alone,
But Father, infinite in care
Of every wail that breathes the air—
If this be mine, how light the weight
I bear through changing Time's estate!

Just to be joyous in today;
To know Time's floods which sweep away
The gold and precious things of life,
With desolation's breathings rife,
Can never touch the arms I hold
Around my gems, more dear than gold,
Unless he wills—if this I know,
Fearless my footsteps come and go.
—George Klingbe in Churchman.

Who Is Right?

Some few months ago Dean Hart, of Denver, made a suggestion to me. "The lowest stratum of the masses," says he, "will not readily frequent a place which is incongruous to their habitual surroundings. I remember twenty years ago we had an admirable city missionary working in the dense population of Deptford. I often used to preach for him. He held his services in the upper story of a saw mill; the place used to be packed. So rigorous was the work that we persuaded Bishop Tait (and it was no easy matter to do so) to ordain him, for 'illiterates' or 'illiterates' were rare in those days. We all helped him to build a church. Here was the same man, the same place and the same people; but I never saw 200 of them in the new church. It was too light, too clean, too grand, too unlike their habitual surroundings; they felt uncomfortable and they would not come. If we want that class of 'the masses' we must study their taste, not our own, and build accordingly. Witness that bison of a church, Calvary chapel, in New York, in the midst of a thick population and but half-filled." If the dean is right we ought to provide the masses with church buildings which would at once suggest a theatre and a beer hall. But is he right? I should like to have some expert answer the question.—New York Tribune.

A True Soldier.

An American boy whom we know of was taken by his father, a clergyman, to England two or three years ago, and was put into an English boarding school. The boy had shortly before leaving this country made confession of Jesus Christ and joined the Christian church. The first night that he was in the school he knelt down by his bed in the boys' dormitory for his evening prayer, as was his custom. But it was not the custom of the other boys, and they began to call out at him, and one of them threw a boot at him. Our young friend was a stranger to them all, and had no brave champion as had the little boy at "Tom Brown at Rugby" to protect him, and so he protected himself. He cut his prayer short and jumped up and went for that heathen boy, and had the fight out then and there, and after giving him a good whipping he went back to his bedside and finished his devotions in peace. He was not troubled afterward, and soon won the respect of the whole school, not only for his faithfulness in his studies, but, what boys appreciate quite as much, his ability to be a leader in all athletic sports. They understood that manliness which our English Bible translates as "virtue."—Independent.

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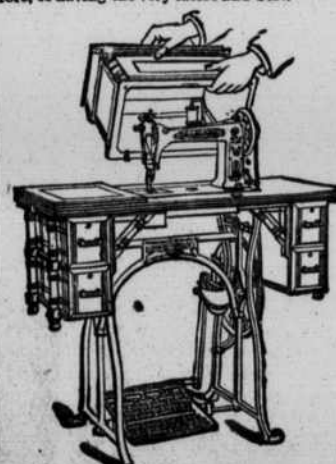
THE FIGURE "9."

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